5: Goldman E-5 (1939-1940) 1963
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This usage of grandparent terms is different from the seniority respect usages previously discussed, because "older sibling" among the Cubeo has a formal connotation of respect, whereas the grandparent term is a genial one as in English.

CROSS-COUSINS

Cross-cousins of the same sex often have a relationship that is formed by the fact that they have been principals in a brother-sister exchange marriage. Since their parents, who were siblings of the opposite sex, were also principals in arranging such a marriage, they have shared in some of the intimacy of relationship between these two. Cross-cousins of the same sex have, of course, little contact with one another, but having so much in common, their relationship tends to be a warm one. It is a curious relationship, in that it also has in it a latent threat of trouble, trouble that arises from marital discord. As already noted, one of the expectations of a brother-sister exchange marriage from the male viewpoint is that if his wife leaves him he can get his sister to leave her husband in retaliation. He believes that he can apply pressure upon his cross-cousin brother-in-law to send back the runaway wife or face the breakup of his own marriage. Thus, what begins as a family squabble in one community may embroil a happy marriage in the affinal community. The expectation that a woman will leave her husband only because her brother wants her to is in practice a vain hope, unless he has the cooperation of his male cross-cousin brother-in-law, who urges the woman, his sister, to return to her husband.

Cross-cousins of opposite sex refer to one another as *hitcimako* or *hitcimakü*, the possessive prefix connoting closeness. By contrast, *tcimá* has the connotation of distance. The relationship between cross-cousins of opposite sex is governed by the customs of courtship and is, therefore, an individual matter.

THE AFFINAL GROUP

Among affinals there are two principal relationships. The most important is that between parents and children-in-law, the *pani* relationship. This relationship is both consanguineal and affinal since it includes the children of siblings of opposite sex and reciprocally the cross aunt and uncle. The Cubeo draw no distinction, incidentally, between parents and their children-in-law who are of the consanguineal kin and those who may be complete strangers. The emphasis in